

Exemplars of Reading Text Complexity, Quality, and Range & Sample Performance Tasks Related to Core Standards

Selecting Text Exemplars

The following text samples primarily serve to exemplify the level of complexity and quality that the Standards require all students in a given grade band to engage with. Additionally, they are suggestive of the breadth of texts that students should encounter in the text types required by the Standards. The choices should serve as useful guideposts in helping educators select texts of similar complexity, quality, and range for their own classrooms. They expressly do not represent a partial or complete reading list.

The process of text selection was guided by the following criteria:

- **Complexity.** Appendix A describes in detail a three-part model of measuring text complexity based on qualitative and quantitative indices of inherent text difficulty balanced with educators' professional judgment in matching readers and texts in light of particular tasks. In selecting texts to serve as exemplars, the work group began by soliciting contributions from teachers, educational leaders, and researchers who have experience working with students in the grades for which the texts have been selected. These contributors were asked to recommend texts that they or their colleagues have used successfully with students in a given grade band. The work group made final selections based in part on whether qualitative and quantitative measures indicated that the recommended texts were of sufficient complexity for the grade band. For those types of texts—particularly poetry and multimedia sources—for which these measures are not as well suited, professional judgment necessarily played a greater role in selection.
- **Quality.** While it is possible to have high-complexity texts of low inherent quality, the work group solicited only texts of recognized value. From the pool of submissions gathered from outside contributors, the work group selected classic or historically significant texts as well as contemporary works of comparable literary merit, cultural significance, and rich content.
- **Range.** After identifying texts of appropriate complexity and quality, the work group applied other criteria to ensure that the samples presented in each band represented as broad a range of sufficiently complex, high-quality texts as possible. Among the factors considered were initial publication date, authorship, and subject matter.

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When excerpts appear, they serve only as stand-ins for the full text. The Standards require that students engage with appropriately complex literary and informational works; such complexity is best found in whole texts rather than passages from such texts.

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Sample Performance Tasks

The text exemplars are supplemented by brief performance tasks that further clarify the meaning of the Standards. These sample tasks illustrate specifically the application of the Standards to texts of sufficient complexity, quality, and range. Relevant Reading standards are noted in brackets following each task, and the words in italics in the task reflect the wording of the Reading standard itself. (Individual grade-specific Reading standards are identified by their strand, grade, and number, so that RI.4.3, for example, stands for Reading, Informational Text, grade 4, standard 3.)

How to Read This Document

The materials that follow are divided into text complexity grade bands as defined by the Standards: K-1, 2-3, 4-5, 6-8, 9-10, and 11-CCR. Each band's exemplars are divided into text types matching those required in the Standards for a given grade. K-5 exemplars are separated into stories, poetry, and informational texts (as well as read-aloud texts in kindergarten through grade 3). The 6-CCR exemplars are divided into English language arts (ELA), history/social studies, and science, mathematics, and technical subjects, with the ELA texts further subdivided into stories, drama, poetry, and informational texts. (The history/social studies texts also include some arts-related texts.) Citations introduce each excerpt, and additional citations are included for texts not excerpted in the appendix. Within each grade band and after each text type, sample performance tasks are included for select texts.

Media Texts

Selected excerpts are accompanied by annotated links to related media texts freely available online at the time of the publication of this document.

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- Students *provide an objective summary* of Frederick Douglass's Narrative. They *analyze* how *the central idea* regarding the evils of slavery is *conveyed through supporting ideas* and *developed over the course of the text*. [RI.8.2]
- Students *trace* the line of *argument* in Winston Churchill's "Blood, Toil, Tears and Sweat" address to Parliament and *evaluate* his *specific claims* and opinions *in the text*, *distinguishing* which *claims* are *supported by facts, reasons, and evidence*, and which *are not*. [RI.6.8]
- Students *analyze in detail* how the early years of Harriet Tubman (as related by author Ann Petry) contributed to her later becoming a conductor on the Underground Railroad, attending to how the author *introduces, illustrates, and elaborates* upon the events in Tubman's life. [RI.6.3]
- Students *determine* the *figurative and connotative meanings* of words such as *wayfaring, laconic, and taciturnity* as well as of *phrases* such as *hold his peace* in John Steinbeck's *Travels with Charley: In Search of America*. They *analyze* how Steinbeck's *specific word choices* and diction impact the *meaning and tone* of his writing and the characterization of the individuals and places he describes. [RI.7.4]

Informational Texts: History/Social Studies

United States. Preamble and First Amendment to the United States Constitution. (1787, 1791)

Preamble

We, the People of the United States, in Order to form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common defence, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this Constitution of the United States of America.

Amendment I

Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of people peaceably to assemble, and to petition the Government for a redress of grievances.

Lord, Walter. *A Night to Remember*. New York: Henry Holt, 1955. (1955)

Isaacson, Phillip. *A Short Walk through the Pyramids and through the World of Art*. New York: Knopf, 1993. (1993) From Chapter 1

At Giza, a few miles north of Saqqara, sit three great pyramids, each named for the king – or Pharaoh – during whose reign it was built. No other buildings are so well known, yet the first sight of them sitting in their field is breathtaking. When you walk among them, you walk in a place made for giants. They seem too large to have been made by human beings, too perfect to have been formed by nature, and when the sun is overhead, not solid enough to be attached to the sand. In the minutes before sunrise, they are the color of faded roses, and when the last rays of the desert sun touch them, they turn to amber. But whatever the light, their broad proportions, the beauty of the limestone, and the care with which it is fitted into place create three unforgettable works of art.

What do we learn about art when we look at the pyramids?

First, when all of the things that go into a work – its components – complement one another, they create an object that has a certain spirit, and we can call that spirit harmony. The pyramids are harmonious because limestone, a warm, quiet material, is a cordial companion for a simple, logical, pleasing shape. In fact, the stone and the shape are so comfortable with each other that the pyramids seem inevitable – as though they were bound to have the form, color, and texture that they do have.

From A SHORT WALK AROUND THE PYRAMIDS & THROUGH THE WORLD OF ART by Philip M. Isaacson, copyright © 1993 by Philip M. Isaacson. Used by permission of Alfred A. Knopf, an imprint of Random House Children's Books, a division of Random House, Inc. All rights reserved. Any additional use of this text, such as for classroom use or curriculum development, requires independent permission from Random House, Inc.

Media Text

National Geographic mini-site on the pyramids, which includes diagrams, pictures, and a time line:
<http://www.nationalgeographic.com/pyramids/pyramids.html>

Murphy, Jim. *The Great Fire*. New York: Scholastic, 1995. (1995)
From Chapter 1: “A City Ready to Burn”

Chicago in 1871 was a city ready to burn. The city boasted having 59,500 buildings, many of them—such as the Court-house and the Tribune Building—large and ornately decorated. The trouble was that about two-thirds of all these structures were made entirely of wood. Many of the remaining buildings (even the ones proclaimed to be “fireproof”) looked solid, but were actually jerrybuilt affairs; the stone or brick exteriors hid wooden frames and floors, all topped with highly flammable tar or shingle roofs. It was also a common practice to disguise wood as another kind of building material. The fancy exterior decorations on just about every building were carved from wood, then painted to look like stone or marble. Most churches had steeples that appeared to be solid from the street, but a closer inspection would reveal a wooden framework covered with cleverly painted copper or tin.

The situation was worst in the middle-class and poorer districts. Lot sizes were small, and owners usually filled them up with cottages, barns, sheds, and outhouses—all made of fast-burning wood, naturally. Because both Patrick and Catherine O’Leary worked, they were able to put a large addition on their cottage despite a lot size of just 25 by 100 feet. Interspersed in these residential areas were a variety of businesses—paint factories, lumberyards, distilleries, gasworks, mills, furniture manufacturers, warehouses, and coal distributors.

Wealthier districts were by no means free of fire hazards. Stately stone and brick homes had wood interiors, and stood side by side with smaller wood-frame houses. Wooden stables and other storage buildings were common, and trees lined the streets and filled the yards.

Media Text

The Great Chicago Fire, an exhibit created by the Chicago Historical Society that includes essays and images:
<http://www.chicagohs.org/fire/intro/gcf-index.html>

Greenberg, Jan, and Sandra Jordan. *Vincent Van Gogh: Portrait of an Artist*. New York: Random House, 2001. (2001)
From Chapter 1: “A Brabant Boy 1853–75”

I have nature and art and poetry, if that is not enough what is?
 —Letter to Theo, January 1874

On March 30, 1853, the handsome, soberly dressed Reverend Theodorus van Gogh entered the ancient town hall of Groot-Zundert, in the Brabant, a province of the Netherlands. He opened the birth register to number twenty-nine, where exactly one year earlier he had sadly written “Vincent Willem van Gogh, stillborn.” Beside the inscription he wrote again “Vincent Willem van Gogh,” the name of his new, healthy son, who was sleeping soundly next to his mother in the tiny parsonage across the square. The baby’s arrival was an answered prayer for the still-grieving family.

The first Vincent lay buried in a tiny grave by the door of the church where Pastor van Gogh preached. The Vincent who lived grew to be a sturdy redheaded boy. Every Sunday on his way to church, young Vincent would pass the headstone carved with the name he shared. Did he feel as if his dead brother were the rightful Vincent, the one who would remain perfect in his parents’ hearts, and that he was merely an unsatisfactory replacement? That might have been one of the reasons he spent so much of his life feeling like a lonely outsider, as if he didn’t fit anywhere in the world.

Despite his dramatic beginning, Vincent had an ordinary childhood, giving no hint of the painter he would become. The small parsonage, with an upstairs just two windows wide under a slanting roof, quickly grew crowded. By the time he was six he had two sisters, Anna and Elizabeth, and one brother, Theo, whose gentle nature made him their mother’s favorite.

Media Text

The Van Gogh Gallery, a commercial Web resource with links to Van Gogh’s art and information about his life:
<http://www.vangoghgallery.com/>

Partridge, Elizabeth. *This Land Was Made for You and Me: The Life and Songs of Woody Guthrie*. New York: Viking, 2002. (2002)
From the Preface: “Ramblin’ Round”

“I hate a song that makes you think that you’re not any good. I hate a song that makes you think you are just born to lose. I am out to fight those kind of songs to my very last breath of air and my last drop of blood.”

Woody Guthrie could never cure himself of wandering off. One minute he'd be there, the next he'd be gone, vanishing without a word to anyone, abandoning those he loved best. He'd throw on a few extra shirts, one on top of the other, sling his guitar over his shoulder, and hit the road. He'd stick out his thumb and hitchhike, swing onto moving freight trains, and hunker down with other traveling men in flophouses, hobo jungles, and Hoovervilles across Depression America.

He moved restlessly from state to state, soaking up some songs: work songs, mountain and cowboy songs, sea chanteys, songs from the southern chain gangs. He added them to the dozens he already knew from his childhood until he was bursting with American folk songs. Playing the guitar and singing, he started making up new ones: hard-bitten, rough-edged songs that told it like it was, full of anger and hardship and hope and love. Woody said the best songs came to him when he was walking down a road. He always had fifteen or twenty songs running around in his mind, just waiting to be put together. Sometimes he knew the words, but not the melody. Usually he'd borrow a tune that was already well known—the simpler the better. As he walked along, he tried to catch a good, easy song that people could sing the first time they heard it, remember, and sing again later.

Monk, Linda R. *Words We Live By: Your Annotated Guide to the Constitution*. New York: Hyperion, 2003. (2003) From "We the People ..."

The first three word of the Constitution are the most important. They clearly state that the people—not the king, not the legislature, not the courts—are the true rulers in American government. This principle is known as popular sovereignty.

But who are "We the People"? This question troubled the nation for centuries. As Lucy Stone, one of America's first advocates for women's rights, asked in 1853, "'We the People'? Which 'We the People'? The women were not included." Neither were white males who did not own property, American Indians, or African Americans—slave or free. Justice Thurgood Marshall, the first African American on the Supreme Court, described the limitation:

For a sense of the evolving nature of the Constitution, we need look no further than the first three words of the document's preamble: 'We the People.' When the Founding Fathers used this phrase in 1787, they did not have in mind the majority of America's citizens . . . The men who gathered in Philadelphia in 1787 could not . . . have imagined, nor would they have accepted, that the document they were drafting would one day be construed by a Supreme court to which had been appointed a woman and the descendant of an African slave.

Through the Amendment process, more and more Americans were eventually included in the Constitution's definition of "We the People." After the Civil War, the Thirteenth Amendment ended slavery, the Fourteenth Amendment gave African Americans citizenship, and the Fifteenth Amendment gave black men the vote. In 1920, the Nineteenth Amendment gave women the right to vote nationwide, and in 1971, the Twenty-sixth Amendment extended suffrage to eighteen-year-olds.

Freedman, Russell. *Freedom Walkers: The Story of the Montgomery Bus Boycott*. New York: Holiday House, 2006. (2006) From the Introduction: "Why They Walked"

Not so long ago in Montgomery, Alabama, the color of your skin determined where you could sit on a public bus. If you happened to be an African American, you had to sit in the back of the bus, even if there were empty seats up front.

Back then, racial segregation was the rule throughout the American South. Strict laws—called "Jim Crow" laws—enforced a system of white supremacy that discriminated against blacks and kept them in their place as second-class citizens.

People were separated by race from the moment they were born in segregated hospitals until the day they were buried in segregated cemeteries. Blacks and whites did not attend the same schools, worship in the same churches, eat in the same restaurants, sleep in the same hotels, drink from the same water fountains, or sit together in the same movie theaters.

In Montgomery, it was against the law for a white person and a Negro to play checkers on public property or ride together in a taxi.

Most southern blacks were denied their right to vote. The biggest obstacle was the poll tax, a special tax that was required of all voters but was too costly for many blacks and for poor whites as well. Voters also had to pass a literacy test to prove that they could read, write, and understand the U.S. Constitution. These tests were often rigged to disqualify even highly educated blacks. Those who overcame the obstacles and insisted on registering as voters faced threats, harassment. And even physical violence. As a result, African Americans in the South could not express their grievances in the voting booth, which for the most part, was closed to them. But there were other ways to protest,

and one day a half century ago, the black citizens in Montgomery rose up in protest and united to demand their rights—by walking peacefully.

It all started on a bus.

Informational Texts: Science, Mathematics, and Technical Subjects

**Macaulay, David. *Cathedral: The Story of Its Construction*. Boston: Houghton Mifflin, 1973. (1973)
From pages 51–56**

In order to construct the vaulted ceiling a wooden scaffold was erected connecting the two walls of the choir one hundred and thirty feet above ground. On the scaffolding wooden centerings like those used for the flying buttresses were installed. They would support the arched stone ribs until the mortar was dry, at which times the ribs could support themselves. The ribs carried the webbing, which was the ceiling itself. The vaults were constructed one bay at a time, a bay being the rectangular area between four piers.

One by one, the cut stones of the ribs, called voussoirs, were hoisted onto the centering and mortared into place by the masons. Finally the keystone was lowered into place to lock the ribs together at the crown, the highest point of the arch.

The carpenters then installed pieces of wood, called lagging, that spanned the space between two centerings. On top of the lagging the masons laid one course or layer of webbing stones. The lagging supported the course of webbing until the mortar was dry. The webbing was constructed of the lightest possible stone to lessen the weight on the ribs. Two teams, each with a mason and a carpenter, worked simultaneously from both sides of the vault – installing first the lagging, then the webbing. When they met in the center the vault was complete. The vaulting over the aisle was constructed in the same way and at the same time.

When the mortar in the webbing had set, a four-inch layer of concrete was poured over the entire vault to prevent any cracking between the stones. Once the concrete had set, the lagging was removed and the centering was lowered and moved onto the scaffolding of the next bay. The procedure was repeated until eventually the entire choir was vaulted.

Mackay, Donald. *The Building of Manhattan*. New York: Harper & Row, 1987. (1987)

Media Text

Manhattan on the Web: History, a Web portal hosted by the New York Public Library:
<http://legacy.www.nypl.org/branch/manhattan/index2.cfm?Trg=1&d1=865>

**Enzensberger, Hans Magnus. *The Number Devil: A Mathematical Adventure*. Illustrated by Rotraut Susanne Berner. Translated by Michael Henry Heim. New York: Henry Holt, 1998. (1998)
From “The First Night”**

... “I see,” said the number devil with a wry smile. “I have nothing against your Mr. Bockel, but that kind of problem has nothing whatever to do with what I’m interested in. Do you want to know something? Most genuine mathematicians are bad at sums. Besides, they have no time to waste on them. That’s what pocket calculators are for. I assume you have one.

“Sure, but we’re not allowed to use them in school.”

“I see,” said the number devil. “That’s all right. There’s nothing wrong with a little addition and subtraction. You never know when your battery will die on you. But mathematics, my boy, that’s something else again!” . . .

... “The thing that makes numbers so devilish is precisely that they are simple. And you don’t need a calculator to prove it. You need one thing and one thing only: one. With one—I am speaking of the numeral of course—you can do almost anything. If you are afraid of large numbers—let’s say five million seven hundred and twenty-three thousand eight hundred and twelve—all you have to do is start with

Sample Performance Tasks for Informational Texts: History/Social Studies & Science, Mathematics, and Technical Subjects

- Students analyze the governmental structure of the United States and *support* their *analysis* by *citing specific textual evidence* from *primary sources* such as the Preamble and First Amendment of the U.S. Constitution as well as secondary sources such as Linda R. Monk's *Words We Live By: Your Annotated Guide to the Constitution*. [RH.6–8.1]
- Students evaluate Jim Murphy's *The Great Fire* to *identify* which *aspects of the text* (e.g., *loaded language* and the *inclusion of particular facts*) *reveal* his purpose; presenting Chicago as a city that was "ready to burn." [RH.6–8.6]
- Students *describe how* Russell Freedman in his book *Freedom Walkers: The Story of the Montgomery Bus Boycott* integrates and *presents information* both *sequentially* and *causally* to explain how the civil rights movement began. [RH.6–8.5]
- Students *integrate* the *quantitative or technical information* expressed in the *text* of David Macaulay's *Cathedral: The Story of Its Construction* with the information conveyed by the *diagrams* and *models* Macaulay provides, developing a deeper understanding of Gothic architecture. [RST.6–8.7]
- Students construct a holistic picture of the history of Manhattan by *comparing and contrasting the information gained from* Donald Mackay's *The Building of Manhattan* with the *multimedia sources* available on the "Manhattan on the Web" portal hosted by the New York Public Library (<http://legacy.www.nypl.org/branch/manhattan/index2.cfm?Trg=1&d1=865>). [RST.6–8.9]
- Students learn about fractal geometry by reading Ivars Peterson and Nancy Henderson's *Math Trek: Adventures in the Math Zone* and then generate their own fractal geometric structure by *following the multistep procedure* for creating a Koch's curve. [RST.6–8.3]